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The Rector's Forty-Eighth
Anniversary Souvenir

Church of the Good Shepherd

Kensington, Philadelphia

The Rev. John A. Goodfellow, M. A.
Rector
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MARCH 1920

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Forty-Eighth Anniversary Souvenir

Church of the Good Shepherd

Kensington, Philadelphia, Pa.

The Rector is to preach the 48th Anniversary sermon of his rectorship of the Church of the Good Shepherd, Kensington, Philadelphia, Pa., on Sunday, Mrach 7th, and has issued this booklet as a souvenir of the event.

The booklet has been made possible financially through the liberality of the advertisers, and we bespeak for them the patronage of all our parishioners and the friends into whose hands it may come.

ORGANIZATION

Rector

The Rev. John A. Goodfellow, M. A.
Mr. Wm. Tardif—Rector's Warden
The Rector—Accounting Warden
Mr. Horace Budd—Sec'y. of Vestry
The Vestry's Envelope Clerk—F. H. Longshore

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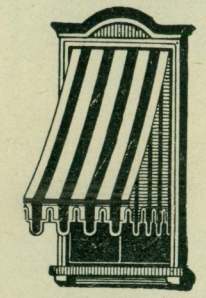

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Vestment Guild—
Choir Guild—
Brotherhood of St. Andrew—Harry Tetlow, Director.
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Men's Club—
Every Member Campaign Committee—Thomas Windmill, President
Representatives of Diocesan Executive Council:—Mr. Henry Budd, Mr. F. H. Longshore
Auxiliary to the Woman's Aid of the N. P. Convocation:—Mrs. K. Lindig, Mrs. J. Greenwood, Mrs. L. Reece

Kensington Boys' Community Club. Membership 40. Archibald F. Borbeck, Director.

Junior Boys' Club. Membership 20, in charge of Ralph Richardson, George Bell and Sidney Hill

Young Men's Club. Membership 25, in charge of Horace B. Luff, James McLaughlin and Wm. Luff.

Men's Club. Membership 30. President, Jas. W. Mason; Secretary, Charles Baker; Treasurer, Wm. Winslow.

Red Cross Auxiliary. Good Shepherd Branch No. 167. Directress, Mrs. Bennington. Membership 50.

Young Girls' Guild in charge of Mrs. L. Templin, and Mrs. H. Carson.

Vestment Guild. President, Mrs. Helen Campbell. Membership 12.

Senior Chapter Brotherhood of St. Andrew No. 1066. Membership 15. Director, Harry Tetlow; Secretary, Horace B. Luff; Treasurer, G. Harold Hill.

Junior Chapter Brotherhood of St. Andrew No. 112. Director, G. Harold Hill; Secretary, Geo. Bell.

Decoration Guild. Membership 30. President, Frank H. Longshore; Secretary and Treasurer, Miss Laura M. Goeltz.

OUR CHOIR

This is the aldest Vested Choir north of Market Street, and will be twenty-six years old at Easter Mr. Longshore's last anniversary in September as Choir-master and Organist was the thirty-second. All the choristers gave their services voluntarily.

THE PARISH

Our Parish was admitted into union with the Diocesan Convention in 1869, so as a parish it will be fifty-one years old in May.

THE RECTOR

He graduated at the Divinity School in West Philadelphia in June, 1870, was ordained Deacon in St. Mary's Church, Burlington, N. J., by Bishop Odenheimer, July 28th, 1870, became rector of St. John's Church, Camden, N. J., the following Sunday. The church was destroyed by fire on Christmas Day 1870, and when the present stone church edifice was ready for occupancy the rector was advanced to the priesthood by the same Bishop, December 3, 1871. He then resigned and officiated for three months in St. Clement's church, Wilkes-Barre, Pa. On February 12th, 1872, he and Mrs. Goodfellow were married, and on the first Sunday in March two weeks later, he began his work in Kensington as rector of the Church of the Good Shepherd. About 23 persons constituted the membership, and all the money they had for the erection of a church edifice was $300. In three months the hall was vacated, the lot was purchased for $7,000 at 6 per cent., and a frame chapel was erected at a cost of about $4,000.

Thirty years ago it was removed to the rear of the lot at a cost of $1000, and the stone church building took its place. Two years following, the latter was consecrated by Bishop Whitaker when 40 clergymen were present. About seven years ago the frame chapel, which had many precious associations, and had accomplished much good, was demolished to make room for our present commodious seventeen room parish house which was opened without any debt. A little while before it was erected, the late Isaac Schlichter, who had been a generous vestryman for thirty years, purchased the property next to the church for $5,000, tore down the front building, remodeled the three-story building in the rear where Mr. Longshore resides, and presented it to the church. Last summer his widow renovated and beautified the church, and repainted it and the exterior of the parish house at an expenditure of more than $3,000 for which the parishioners were very grateful.

Twenty-three years ago the rectory at 2353 East Cumberland Street was purchased for $5,000. It has since been improved with a bay-window for $275 and hot-water plant for $500.

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FINANCES FOR 1919

The total receipts for the year were $5,993.21; total expenditures, $4,488.18, showing the parish to be financially prosperous and with no debt.

The Parish Endowment Fund is $17,800.

The Parish House Endowment Fund is $985.

THE RECTOR5S OFFICIAL ACTS

For 1919 were: baptisms 27; confirmees 21; mariages 20; and 33 burials.

During his entire incumbency there were 2512 baptisms; 1275 confirmees; 895 marriages; 1909 busrials.

During the war The Local Draft Board with Mr. F. H. Longshore as Secretary occupied our parish house and sent into the nation's service over 800 soldiers and Marines. Our Red Cross Auxiliary with Mrs. Bennington as the President did a vast amount of work for the soldiers. Our Honor Roll numbers 95 men with 8 golden stars for the brave boys who "went West." May they rest in peace!

Preaching is a means to an end. What end? To the use of the Sacraments in the Church. The Pentecostal sermon, the talk with the jailer and with the Eunuch all led to baptism. And the Lord added to the Church daily. This was the result of Apostolic preaching.

THE PARISH PRIEST

The cure of the parish priest is no sinecure. His labor is incessant and insistent. Sunday is his holiday as well as holy-day. And added to constant mental and physical labor is the demand upon his sympathies. He is expected to share all the troubles and sorrows of his people—to be the adviser, inspirer, consoler. Possibly one of the hardest trials in the life of the parish priest is the loss by death or

removal of those who have become dear to him in the intimate and affectionate relations of pastor and people. Especially is this the case when such have been active sharers and assistants in his work and faithful attendants at service. For the pastor soon gets to know and look for those in their accustomed places, and to feel the inspiration of their silent presence. Not all of us know or appreciate how close to our Rector's heart we are held.

WHAT YOU CAN DO FOR THE CHURCH

First: Be loyal. Never speak disparagingly of the rector, or suffer one in your presence so to speak of him. He has his faults, like others. He has his failings, like others. He has his limitations, like others. Speak of his good qualities, and do not magnify his bad ones.

FOR THE NON-EPISCOPALIAN

Henry Clay said:—

"Years of observance and study have led me to the conclusion that the stability of our government depends upon the perpetuation of two institutions. One of these, and the more important of the two, is the Episcopal Church, and the other is the Sureme Court of the United States."

The man who "would rather be right than be President," was not given to making extreme or exaggerated statements. Even the hasty reading of an Encyclopedia article about this Historic Church with its 1,900 years of unbroken lineage, will make you realize the justification of Clay's remark.

If you are a part of the large percentage of the people of Kensington, not members of any Church, why not get acquainted with the Episcopal Church by attending service next Sunday? At a time when chaos rules over half the world, Christianity is a good thing to put your trust in.

The Episcopal Church

"The Church of England stands the one Church which has never separated from any Church or person."

The Church in this country is the old Church in a New Land. And the honor claimed for that Church in England belongs as much to the Church in this land. "It is the one Church which has never separated from any other."

It did not separate from the Presbyterian, or from the Methodists, or from the Baptists, or from the Quakers. It stood firm and steadfast on the foundation and principles it had held from the days of the first Apostles; and every one of those other bodies went out from it, and separated themselves from it. They were not thrust out, they went. It was their voluntary act.

And it is equally true that the Church of England never separated from the Church of Rome. The Church of Rome withdrew from the Church of England and separated itself from it. Up to the reign of Queen Elizabeth and for some years during her reign, there was but one Church in England; and although they differed somewhat in their teaching, those who held fast to Roman doctrine and those who accepted the reformed views, all attended the same Church and worshipped together. And Lord Chief Justice Cook asserts that then the Pope offered to the Queen that he would consent to and permit the English Prayer Book if she would only acknowledge his supremacy. This she declined to do. And the Pope thereupon issued his command that his adherents in England should withdraw from communion with the Church of England and form a separate organization.

It is well that these historical facts should be known. It has been common to charge the Church of Engand and its daughter in this country with being uncharitable and excluding others.

But it never excluded any of them, they went out voluntarily. She stands where she has always stood. Her doors stand open, and her welcome is warm and ready for any one who wishes to enter.

An Appeal to Parishioners

Stand by your Parish and its Rector and people. On the first day of the week be in your place with an offering of worship, service and money as God has prospered you.

Come into the Guilds for men, women, boys and girls, and get acquainted with somebody. Make a Home of your Church and call its people your brothers and sisters. Let them feel when sick, poor, in the blues—they are your neighbors indeed.

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(If there are any names in this list which should not be in it, or any names omitted which should be in it we shall be glad to be notified.)

A

Adams, Joseph
Adams, Mrs. Alice
Adams, Marguerite
Anderson, Anna
Anderson, Edward
Attewell, Evelyn
Attewell, Mabel H.

B

Black, Louisa V.
Bradford, Elizabeth
Booth, Mrs. Josephine S.
Booth, Mrs. John
Booth, Harry
Booth, Mrs. Laura
Basto, Mrs. Edna
Bisher, Wm. F.
Bisher, Mrs. Mary F.
Baitzel, Howard R.
Baitzel, Thomas
Budd, Horace
Budd, Mrs. Clara
Budd, Lester
Budd, Henry
Budd, Mrs. Henry
Bell, Mr.
Bell, Mrs.
Bell, George
Berry, Thomas
Birkbeck, Alfred
Birkbeck, Mrs. L.
Black, Robert
Birkhead, Mrs.
Birkhead, Mary
Berry, Mrs.
Borbeck, Archilbald
Baker, Chas.
Baker, Mrs. R. F.
Becker, Mrs. Elizabeth
Becker, Fred
Boggs, Mrs.
Buckley, Mrs. Sarah E.
Boyd Mrs. Helen
Brindle, R. La Rue
Booth, Amanda
Bennington, Mrs.
Bennington, F. Edgar
Blair, Mrs. Elizabeth
Blood, Isabella

C

Clark, Mrs. Edna
Crocker, Mr.
Clark, Samuel
Crouse, George M.
Conety, Mrs. Clara M.
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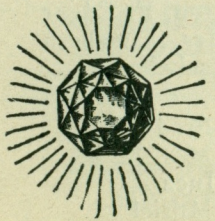

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Emery, Wm.

Fisher, Frank W.
Fretz, Winifred E.
Fretz, Esther C.
Fuhs, Wm. H.
Fletcher, Margaret
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Wilcock, Joshua
Winslow, Wm.
Watkins, Tustin E.
Waldron, Alfred M.
Waldron, Mrs. Alice
Waldron, Hannah M.
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Y

Young, Mrs. Alice
Yaegar, Dr. Christian G.

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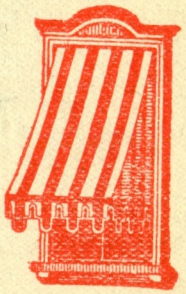

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Program of Anniversary Week

(Arranged by Parochial Committee of 45 with Mr. George S. R. Wright as chairman, Mr. Frank H. Longshore as vice Chairman and Treasurer, and Mr. Horace B. Luff as Secretary.)

THE CHAPEL

Program of Anniversary Week

1st Sunday in Lent, March 5th

8.00 A. M.—Holy Communion.

10.30 A. M.—Confirmation by Bishop Rhinelander and Holy Communion.

1.00 P. M.—Dinner in Parish House with Bishop, visiting clergy, vestry, visitors and parishioners from a distance.

3.00 P. M.—Church School service with address by Rev. Dr. J. G. Bawn and others.

7.30 P. M.—Evensong with sermon by Rev. Dr. Washburn, rector of Old Christ Church, where our rector was confirmed and worked as a student.

CHURCH OF THE GOOD SHEPHERD

Program of Anniversary Week

Monday, March 6th

Reception in the Parish House to adult parishioners and friends from 8 to 10.30 P. M. Entertainment and addresses.

Tuesday, March 7th in the Parish House

8.00 P. M.—Illustrated Lecture—"The History of the American Church" by Rev. Dr. L. N. Caley, of St. Martin's Church, Oak Lane, Phila. This is particularly for the young of the Parish, but others may come and be welcome.

Wednesday, March 8th

8.00 P. M.—Lenten service and sermon in the church by Rev. Dr. Jas. H. Lamb, rector Emeritus of St. David's, Radnor, Pa., who began as a Lay Reader under the Rector at Gloucseter, N. J.

Thursday, March 9th

Men's Dinner in the Parish House at 7.00 P. M. in honor of the rector. Entertainment and addresses by Bishop Garland, Judge Wm. H. Staake and others.

Sunday, March 12th—2nd in Lent

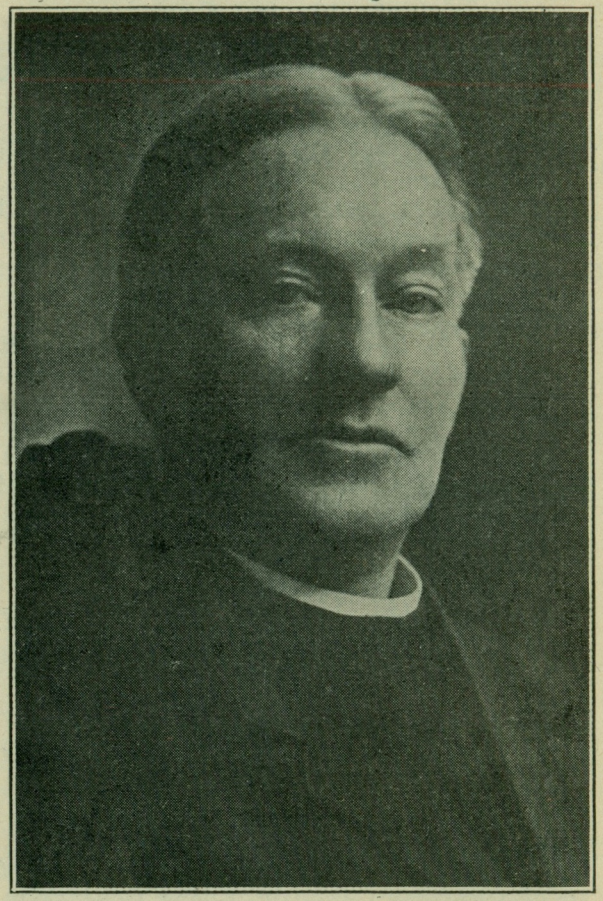
8.00 A. M.—Corporate celebration for B. of St. Andrew followed by breakfast in Parish House at 9.00 A. M.

10.30 A. M.—The Rector will preach his 50th anniversary sermon.

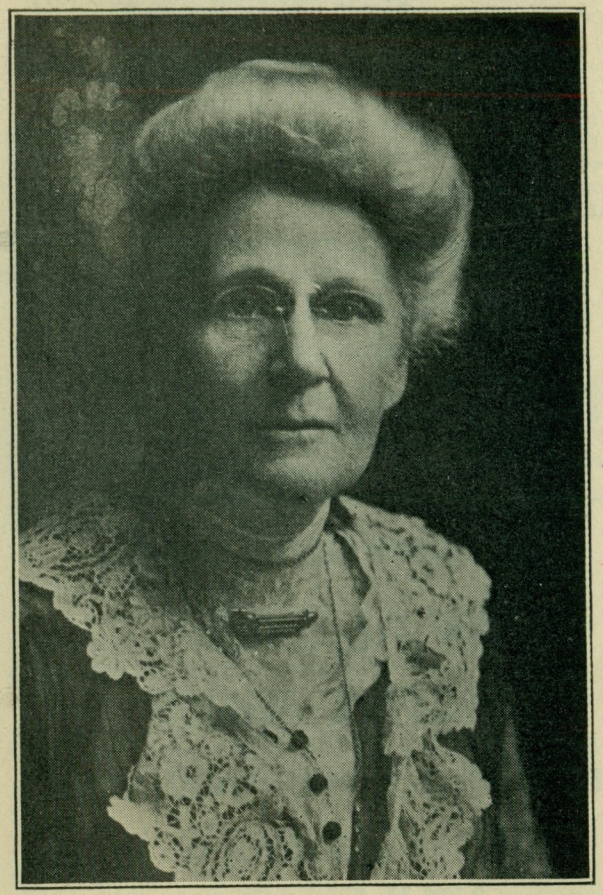
7.30 P. M.—Evensong and sermon by Rev. H. M. Medary, rector of Church of the Advocate, and Dean of North Phila. Convocation.

Roll of Honor of the Parish

The Rev. Messrs. Harrigan, David A. Sanford, Dr. George M. Christian, Edgar Cope, Wm. R. Scott, Harry O. Jones, Harry S. Ruth, Wm. T. Metz, Albert H. Holt, Leonard Hirsch. Mr. J. Scott Dawkins died while a postulant.



The Rev. JOHN A. GOODFELLOW, Rector



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The Rector—Accounting Warden
Mr. Horace Budd—Sec'y. of Vestry
The Vestry's Envelope Clerk—F. H. Longshore

The Vestry

Messrs. George S. R. Wright, Joseph Kenworthy, Horace Budd, Edward Meadowcroft, Dr. C. G. Yaeger, Jas. W. Mason, Hesser C. Clapham, C. Warren Lindig, David Kennedy, Thomas Winmill.

Organist and Choirmaster

Mr. Frank H. Longshore

Parish Auditor

Morton W. Hopkins

CHURCH SCHOOL

Superintendent—Chas. H. Hamer
Asst. Superintendent—Jas. McLaughlin
Precentor—Fred Crump
Secretary—Chas. Townsend
Pianist—Robt. Fryers
Treasurers—Robt. Fryers and Rector
Supt. of Primary School—Mrs. J. A. Goodfellow
Asst. Supt. Primary School—Mrs. B. Hanington.

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Thomas Winmill—Vice President
Chas. Baker—Secretary
Wm. Winslow—Treasurer

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G. Harold Hill—Vice Director
C. Willard Haines—Secretary
Wm. Winslow—Treasurer

Girls' Guild
Mrs. Edith Winslow—Director
Irene Convey—Secy. and Treas.

Willing Workers
Mrs. L. Templin—Director

Athletic Club
Directors—Harry Richardson
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C. Willard Haines—Secy. and Treas.
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Arthur Power — Alfred Birkbeck
Ritter Young — Frank Shaufner

Delegates to Diocesan Convention and Convocation

George S. R. Wright — F. H. Longshore
Dr. Christian G. Yaeger

Representatives to Woman's Aid of the Convocation

Mrs. C. W. Lindig — Mrs. Jessie Reece
Mrs. Joseph Greenwood

OUR CHOIR

This is the oldest Vested Choir north of Market Street,, and will be 38 years old at Easter. Mr. Longshore's last anniversary in September as Choir master and Organist was the thirty-fourth. All the choristers give their services voluntary.

THE PARISH

Our Parish was admitted into union with the Diocesan Convention in 1869, so as a parish it will be fifty-three years old in May.

50th Anniversary

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The Rector

He graduated at the Divinity School in West Philadelphia in June, 1870, was ordained Deacon in St. Mary's Church, Burlington, N. J., by Bishop Odenheimer, July 28th, 1870, became rector of St. John's Church, Camden, N. J., the following Sunday. The church was destroyed by fire on Christmas Day, 1870, and when the present stone church edifice was ready for occupancy the rector was advanced to the priesthood by the same Bishop, December 3, 1871. He then resigned and officiated for three months in St. Clement's Church, Wilkes-Barre, Pa. On February 12th, 1872, he and Mrs. Goodfellow were married in St. Stephen's Church, Beverly, N. J., by the Rev. E. A. Foggo, D. D., rector of Christ Church, Philadelphia, in which he was confirmed. Two weeks after his marriage on the first Sunday in March, 1872, he began his work in Kensington as rector of the Church of the Good Shepherd. About 23 persons constituted the membership, and all the money they had for the erection of a church edifice was $300. In three months the hall was vacated, a lot was purchased for $7,000 at 6 per cent. and a frame chapel was erected at a cost of about $4,000.

Thirty-two years ago it was removed to the rear of the lot at a cost of $1000, and the stone church building took its place. Two years following, the latter was consecrated by Bishop Whitaker when 40 clergymen were present. About nine years ago the frame chapel, which had many precious associations, and had accomplished much good, was demolished to make room for our present commodious seventeen room parish house which was opened without any debt. A little while before it was erected, the late Isaac Schlichter, who had been a

generous vestryman for thirty years, purchased the property next to the church for $5,000, tore down the front building, remodeled the three-story building in the rear where Mr. Longshore resides, and presented it to the church.

In the summer of 1919 his widow, renovated and beautified the church, and repainted it and the exterior of the parish house at an expenditure of more than $3,000 for which the parishioners were very grateful. Mrs. Schlichter died June 6th, 1920.

Twenty-five years ago the rectory at 2353 East Cumberland Street was purchased for $5,000. It has since been improved with a bay-window for $275 and hot-water plant for $500, and electrically wired and otherwise improved for $600.

For 33 years the rector has been General Secretary of the Free and Open Church Association, and for four years he was the Dean of the North Philadelphia Convocation.

FINANCES FOR 1921

The total receipts for the year were $7327.10. Total expenditures $5,829.98, showing the parish to be financially prosperous and with no debt.

The Parish Endowment Fund is $14,850; for the Poor $2,750; for the Parish House $1,197.50; for orchestra $500; grand total $20,297.50.

The Rector's Official Acts

For 1921 were: baptisms 48; confirmees 31; marriages 13; and burials 40.

During his entire incumbency there were 2551 baptisms; 1290 confirmees; 926 marriages; 1933 burials.

Preaching is a means to an end. What end? To the use of the Sacraments in the Church. The Pentecostal sermon, the talk with the jailer and with

the Eunuch all led to baptism. And the Lord added to the Church daily. This was the result of Apostolic preaching.

THE PARISH PRIEST

The cure of the parish priest is no sinecure. His labor is incessant ond insistent. Sunday is his holiday as well as holy-day. And added to constant mental and physical labor is the demand upon his sympathies. He is expected to share all the troubles and sorrows of his people—to be the adviser, inspirer, consoler. Possibly one of the hardest trials in the life of the parish priest is the loss by death or removal of those who have become dear to him in the intimate and affectionate relations of pastor and people. Especially is this the case when such have been active sharers and assistants in his work and faithful attendants at service. For the pastor soon gets to know and look for those in their accustomed places, and to feel the inspiration of their silent presence. Not all of us know or appreciate how close to our Rector's heart we are held.

"I am no apologist for my brethren of the Sacred Priesthood. I praise the Bishop and Shepherd of our souls that He permits unworthy me to be numbered in their ranks. I rejoice that, whatever earthly rewards we miss, whatever part or inheritance be denied us among our fellow-Israelites of the laity, we have Jehovah for our Inheritance, as the Lord our God hath promised us. Priests forever, after the order of Melchizedek, the lot has fallen unto us in a fair ground, yea, we have a goodly heritage. Wherefore, to God the Father, Who hath called and chosen us, to God the Son, Who hath made us Kings and Priests to His Father, to God the Holy Ghost, Whom we have received for our office and work, Three Divine Persons, and one

Essential Unity, be ascribed all laud honor, in the ages of ages." Rev. W. H. Van Allen, S. T .D.

THE OLD RECTOR

"If there is one more than another to whom the heart of each true Churchman should go in keenest sympathy, it is the old rector. And without hesitation we say that in deed and in truth this faithful man has by his lifelong devotion to the cause of the Church not only earned but won the esteem and in many instances the affection of those who love and honor their Church. And the cause is not far to seek. He has been the human instrument, honored of God, at whose hands have been received by hundreds, aye thousands, of Churchmen and women, the means of grace. He has been their spiritual leader throughout the years of conscious life. He has shared their joys and sorrows, by precept and example has taught and shown them the good way, and through all their chequered years, from the solemn hour when as a good shepherd he took in his arms the little one and signed it with the sign of the cross, until with trembling voice, but firm, unshaken faith he spoke the words of eternal hope beside the open grave of the dear one lost for a little while, he has been their spiritual guide, counsellor, and friend. Of such an one the wisest of men could well say that the hoary head is a crown of glory when found in the way of righteousness. And happy indeed should the parishioners be who have as their rector a man whose pure and saintly character speaks to them more powerfully than could the tones of rarest eloquence—of the certainty of the Christian hope; the unworldliness of the Christian life; and the noble, gentle, devout character of the true man of God."—Canadian Churchman.

The Episcopal Church

"The Church of England stands the one Church which has never separated from any Church or person."

The Church in this country is the old Church in a New Land. And the honor claimed for that Church in England belongs as much to the Church in this land. "It is the one Church which has never separated from any other."

It did not separate from the Presbyterian, or from the Methodists, or from the Baptists, or from the Quakers. It stood firm and steadfast on the foundation and principles it had held from the days of the first Apostles; and every one of those other bodies went out from it, and separated themselves from it. They were not thrust out, they went. It was their voluntary act.

And it is equally true that the Church of England never separated from the Church of Rome. The Church of Rome withdrew from the Church of England and separated itself from it. Up to the reign of Queen Elizabeth and for some years during her reign, there was but one Church in England; and although they differed somewhat in their teaching, those who held fast to Roman doctrine and those who accepted the reformed views, all attended the same Church and worshipped together. And Lord Chief Justice Cook asserts that then the Pope offered to the Queen that he would consent to and permit the English Prayer Book if she would only acknowledge his supremacy. This she declined to do. And the Pope thereupon issued his command that his adherents in England should withdraw from communion with the Church of England and form a separate organizaton.

It is well that these historical facts should be known. It has been common to charge the Church

of England and its daughter in this country with being uncharitable and excluding others.

But it never excluded any of them, they went out voluntarily. She stands where she has always stood. Her doors stand open, and her welcome is warm and ready for any one who wishes to enter.

The Episcopal Church maintains the threefold *Ministry* of Bishops, Priests, and Deacons, transmitted in due succession from the Apostles; she has kept the *Faith* of the Apostles unchanged, protesting against every departure from the "Faith once for all delivered;" she has retained the form of *Worship* handed down to us from the Apostolic days; and dispenses the *Sacraments* according to the terms laid down by Her Divine Head.

SEEING AND HAVING

It is a good thing to SEE all the good that is in each religious denomination.

But it is a better and more valuable thing to HAVE all the good that is in each and all of the denominations.

That is what the Episcopal Church stands for.

If any one will take the time to investigate the matter it will be found that the Episcopal Church is Catholic, Lutheran, Baptist, Congregational, Presbyterian, Campbellite, "Adventist," Quakerite, Spiritualist, "Unitarian," "Science," etc. IT HOLDS AND TEACHES THE TRUTH FOR WHICH EACH ONE OF THESE STANDS—and holds each truth in perfect balance with all other truth. Not because it has gotten together and decided to believe this and that, but because it has not departed, on either the right

hand or the left, from the old faith "once for all delivered to the saints."

If all the denominations were to get together and organizes as to what they should adopt as a common platform—what they each should contribute to a common belief without sacrificing any essential principle—the result would be very much what the "Episcopal" Church already contains and stands for. Here we have already what would be the result of what each one stands for.

This is true "broad" Churchmanship, true "Catholic" Churchmanship, WHOLE Churchmanship.

—From The Parish Leaflet.

PARISH PROGRAMME

St. Thomas' Church, Whitemarsh, has adopted a platform of aims and aspirations in connection with the spiritual affairs of the parish:-

1. That the life of our parish will be strengthened if each one of us comes to the Holy Communion at least once a month.
2. That each one of us shall be an active member, so far as it is possible, of at least one organization in the parish.
3. That each one of us shall have a responsibility to welcome into our parish any strangers who may move into the community.
4. That each one of us shall have a responsibility to bring into our Church school any boy or girl who is not going elsewhere.
5. That each one of us shall have a responsibility to try to bring someone to Confirmation.
6. That each one of us shall try to learn more of what the Church is doing outside our parish.

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7. That each one of us shall be a contributor to our parish's expenses and to the Church's work outside our parish.

8. That we shall try to deepen the spiritual life in our homes.

TELL YOUR NEIGHBORS ABOUT IT

Our Lord depends upon those who really love Him to bring others to know Him, in order that He may bless them, too. Personal work in bringing others to Christ is one of the tests of our sincerity in our religious profession. It is easy enough to say our prayers, to slip quietly into church, to glide out and return to our homes with our hearts filled with love towards God. This is of very great importance, too. We must all of us do it.

But what would happen if we all stopped there? Are there no neighbors who do not belong to or attend Church? Are there no unbaptized or unconfirmed people whom we know, or at least see? Have we no friends who have not yet made the great surrender of their wills to our Lord?

Did you ever ask yourself how God expects to win them? Why do you think He has made you His child, giving you so many spiritual blessings and let you know about Him and His love? Do you know that He did it in order that you might tell these very neighbors about it? He relies upon you to bring them. You promised to serve Him truly all the daws of your life. Do you think you are serving truly when you fail to bring others to know Him, and do not help Him lead them where He can bless them?—The Rev. Charles Herbert Young.

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THE CHURCH SCHOOL

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THE EUCHARIST

It must not be forgotten that the Holy Eucharist was the only worship, which in the earlier days the Church offered to Almighty God in her corporate capacity; to stay away from the Eucharist was to forsake the assembling of themselves together, which St. Paul condemns. In our days people who attend Matins and Evensong regularly may pass for good Christians, though they never attend celebration or receive Holy Communion; but it was not so in ancient times.

St. Justin Martyr, writing about the year 138, says that on Sundays all the Christians, whether they dwelt in the cities or in the country districts, came together for the Eucharistic service.—Ch. Times.

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Ask almost any Christian worker about his or her work, and what will they tell you? Unless the ones to whom you speak are different from the large majority, they will tell you that they loved their work, but that there are times when they become so utterly discouraged that they are tempted to give up their work, and turn to something else. But why don't they give it up? Because back in their minds and hearts, behind all the heart breaks, behind all the discouragements, behind all the mistakes, and all the difficulties of Christian work, is the knowledge that they are co-workers with God in bringing souls to Him, and they know that they are responsible to God, and not to man. And they are conscious that after all, they must do their part, and leave the rest with God, with the absolute certainty that God will reward them, if they will persevere unto the end. The promise is sure: "They that turn many to righteousness shall shine as the stars for ever and ever."

Let every member and friend of the Church come to every service, swell the number of the faithful both from a sense of duty to God and His Church as well as that to your fellowmen and soon you will find the seats that are now empty filled with worshippers and eager listeners of the Gospel ,ready to enlist under the banner of the Cross.

Let the motto of every parishioner for the years ahead be "Every Sunday at Church."

God the Father, God the Son, and God the Holy Ghost bless, preserve and keep you.—Amen.

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Booth, Mrs. Josephine S.
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Buckley, Mrs. Sarah
Boyd, Mrs. Helen
Brindle, R. Le Rue
[illegible]h, Amanda
Blood, Isabella
Broadbent, Ray L.

C

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Crockett, Mr. Wm. J.
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Flack, Mrs. Samuel
Flack, Mary
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Foyle, Alexander C.
Foyle, Wm. J.
Ferguson, Benjamin

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Gowan, Russell
Gaul, Mrs. Jennie
Gaul, John, Jr.
Gerhart, Walter

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Campbell, Chas. B.
Chalmers, Mrs. E. B.

D

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Diddinger, Mrs. M.
Draucher, Mrs. Gertrude

E

Entrikin, Elmer
Evans, Rowland
Evans, Mrs. R.
Eastwood, Grace

F

Franz, Mrs. Bertha
Fryers, Mrs.
Fryers, Annie
Fryers, Lillie
Fenwick, Mrs. L.
Foyle, Charles
Foyle, Mrs. Bella
Fisher, Frank W.
Fisher, Wm. H.
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G

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